

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LIJ, 7.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER VIII.

EXTRAORDINARY SUCCESS — VERY COLD WEATHER—SCENES OF SUFFERING—OUR EXCESSIVE LABORS—A GENERAL CONFERENCE—FAREWELL MEETING—AFFECTION MANIFESTED FOR US—ELDER RUSSELL'S LABORS — ELDER GOODSON A BARRICK.

It being known that we had but a short time to remain in that country, great numbers flocked to hear us preach, and many were baptized. Some days we went from house to house, conversing with the people on the things of the kingdom, and by such a course were instrumental in convincing many of the truth. I have known as many as twenty persons baptized in one day who have been convinced on such occasions. They were like Lydia of old, "who gladly received the word." I have had to go into the water to administer the ordinance of baptism six or seven times in a day, and frequently after having come out of the water and changed my clothes, I have had to return again before I reached my home; this, too, when the weather was extremely cold, the ice being from twelve to fourteen

inches thick, which continued so about twelve weeks, during which time I think there were but ten days in which we were not in the water. "The harvest was indeed plenteous, but the laborers were few." This was very extraordinary weather for that country, as I was informed that some winters they had scarcely any frost or snow, and the oldest inhabitants told me that they never experienced such a winter before. In consequence of the inclemency of the weather, several manufacturing establishments were shut up, children were thrown out of employment, whose sufferings during that time were severe, and I was credibly informed, and verily believe, that numbers perished from starvation. Such sufferings I never witnessed in my life before, and the scenes which I daily beheld while in that country almost chilled the blood in my veins. The streets were crowded with men, women and children, who solicited alms from the passengers as they walked along. Numbers of those poor wretches were without shoes or stockings, and had scarcely any covering to screen them from the inclemency of the weather.

Oh! when will distress and poverty

and pain cease, and peace and plenty abound? When the Lord Jesus shall descend in the clouds of heaven—when the rod of the oppressor shall be broken. “Hasten the time, O Lord!” was frequently the language of my heart, when I contemplated the scenes of wretchedness and woe which I daily witnessed, and my prayer to my heavenly Father was, that if I had to witness a succession of such scenes of wretchedness and woe, that He would harden my heart, for those things were too much for me to bear. This is no exaggerated account; I have used no coloring here. They are facts which will meet the Elders of Israel when they shall go forth into that land, and then I can assure them they will not be surprised at my feelings.

But to return. During this time not only were great numbers initiated into the kingdom of heaven, but those who were sick were healed, and those who were diseased flocked to us daily; and truly their faith was great, such as I hardly ever witnessed before, consequently many were healed of their infirmities and sickness. We were continually employed, and scarcely gave sleep to our eyes, and some nights we would hardly close them. The task was almost more than we could endure, but realizing the circumstances of this people, their love of the truth, their humility and unfeigned charity, we were constrained to use all diligence and make good use of every moment of time, for truly our bowels yearned over them.

Notwithstanding our unwearied and unceasing labors, we could not fill the calls we had from day to day, for the work kept spreading, the prospect for usefulness grew brighter and brighter, and the field opened larger and larger.

The reader will not, I think, accuse me of egotism, when I say that we were diligent; for I do not remember of retiring to my bed earlier than twelve o'clock p.m. during the last six months I spent in that country, which was also the case with brothers Hyde and Fielding. Brother Hyde was laid up with sickness about six weeks, on account of his excessive

labors, from which however he was happily restored.

On the eighth day of April, A.D. 1838, it being Sunday, and the time appointed for a General Conference of the Saints in that kingdom, and the day previous to our departure from them, they began to assemble at an early hour in the morning, and by nine o'clock there were from six to seven hundred of the Saints assembled from various parts of the country.

Believing it necessary for the good of the kingdom to have some one to preside over the whole Mission, we nominated brother Joseph Fielding to be appointed to that office, and brothers Levi Richards and William Clayton to be his counselors. The nominations met with the approbation of the whole assembly, who agreed to hearken to their instructions and uphold them in their offices. These brethren were then, with eight Elders, several Priests, Teachers and Deacons, set apart and ordained to the several offices to which they were called. One of the brethren who was ordained was going to Manchester, one of the largest manufacturing towns in England, and another to the city of London, and they undoubtedly would carry the glad tidings of salvation to those places.

We then laid hands upon forty individuals, who had previously been baptized, for the gift of the Holy Ghost, after which about one hundred children were presented to us to receive a blessing, and the same day we baptized about twenty individuals for the remission of sins, and then proceeded to administer the Sacrament to this numerous assembly. We then gave some general instructions to the whole Church respecting their duty to God and to one another, which were listened to with great attention, and were treasured up in the hearts of most who were present.

At five o'clock p.m. we brought the Conference to a close, it having continued without intermission from nine o'clock a.m. We then appointed seven o'clock the same evening to deliver our farewell addresses.

At the time appointed we repaired to the meeting, which was crowded to excess. Brother Hyde and myself

then spoke to them respecting our labors in that land, the success of our ministry, and the kindness we had experienced at their hands; told them that we hoped before long to see them again, after we had visited the Church and our families in America; but when we spoke of our departure their hearts were broken within them. They gave vent to their feelings and wept like children, and broke out in cries like the following: "How can we part with our beloved brethren!" "We may never see them again!" "O why can you leave us!" etc. I could not refrain, my feelings only found vent in a flood of tears.

Some persons may be disposed to accuse me of weakness on this occasion, but if any should do so, I would say that I do not envy any man's feelings who could witness such a scene with all its associations, and the finer feelings of his heart not be touched on such an occasion; indeed it would have been almost an impossibility for us to have left this dear and affectionate people, had we not had the most implicit confidence in the brethren who were appointed to preside over them in our absence; but knowing their faith and virtuous conversation, and that they had the confidence of the Church, we felt assured that the affairs of the Church would be conducted in righteousness; consequently we left them under different feelings than we otherwise could have done.

Immediately after dismissing we met the official members, the number of whom was eighty, at a private house, and instructed them further in their duties, and dismissed them at one o'clock the next morning.

This was certainly one of the most interesting Conferences I ever attended. The services were calculated to convince the honest and give joy to the Saints, and will long be remembered by all those who attended, and I have no doubt was the means of great and lasting good.

At this Conference we were favored with the company of Elders Isaac Russell and Willard Richards. The latter had returned from the County of Bedford, where he had been pro-

claiming the Gospel. In consequence of sickness his labors had not been so extensive as they otherwise would have been, and were confined within a short distance of the city of Bedford, where he raised up two small Branches, which he set in order and ordained one Elder and other officers. He labored under considerable difficulty in consequence of the conduct of Elder Goodson, who accompanied him on that mission, who taught many things which were not in wisdom, which proved a barrier to the spread of the truth in that region. Elder Russell had returned from a mission to the north, having been laboring in the County of Cumberland, near the borders of Scotland, where numbers of his friends resided. While he was there he met with considerable opposition, even from those of his own family, as well as the ministers of the different denominations, who sought every opportunity to block up his way and to destroy his influence.

However, notwithstanding the great opposition, he was instrumental in bringing upwards of sixty souls into the kingdom of God, and left them rejoicing in the truth and strong in the faith of the Gospel.

Thus the great work which is to go through the length and breadth of that land, which will cause the hearts of thousands to rejoice, and the poor and meek to increase their joy in the Lord; which shall lead the honest-hearted to the foundation of truth; which shall prepare a holy company from that nation to meet the Lord Jesus when He shall descend from the mansions of glory and from the regions that are not known; which shall cause thousands to rail against the doctrines of Christ and His servants, and persecute the honest-in-heart; which shall prepare the ungodly for the day of vengeance of our God, and shall bind them together in the cords of darkness, was commenced in three places, viz.: Preston, Bedford and Alston, which forcibly reminds me of the parable of the leaven which the woman cast into the three measures of meal.

THE MORMON'S ANSWER

AN ELDER OF THE CHURCH OF LATTER-DAY SAINTS, REPLIES TO JUDGE VAN ZILE'S LETTER—HOW THE MORMONS REGARD THE EDMUNDS BILL AND THE UTAH COMMISSION—A CLEVER PLEA FOR THE SAINTHOOD, AND AN ABLE AND INGENUOUS DEFENSE.

[CONCLUDED FROM PAGE 23.]

Many attempts, among them that of Mr. Van Zile, have been made to create anti-Mormon capital out of Brigham Young's alleged opposition to the development of the mines of Utah. Brigham Young did counsel his people in the earlier years of their settlement in Utah to let mining alone and till the earth instead, for the simple reason that had the people engaged in mining instead of agriculture, they would have starved to death. The potency and obvious truth of this argument should be deemed sufficient vindication of Brigham Young's policy in respect to the mining industry. The irrefutable facts are that to the policy of Brigham Young is largely due the development of the mines, not only of Utah, but of Colorado, Idaho and Montana. The mines in all these Territories (Colorado was then a territory) were fed from the granaries of Utah, and had it not been for such a source of supply the development of the mining industries of the vast region of the Rocky Mountains would have been indefinitely retarded.

WHAT GENTILES HAVE DONE

Mr. Van Zile speaks of what the Gentiles have done in developing the wealth of this region. True, they with their capital have done much, and the liberality with which they have invested in the mining and other industries in this Territory is sincerely appreciated by the Mormons, who have no objection whatever to their presence here. On the contrary, all honorable Gentiles who reside in the Territory possess the esteem and friendship of the Mormons, who would be glad to welcome tens of thousands more of the same kind of people as settlers and citizens of the Territory. The Mormons have none but the kindest feelings

towards other classes of citizens in the Territory, and the political, social and religious antagonism existing in Utah is wholly the result of the course of a certain class of Gentiles, well represented by Mr. Van Zile, who seem to esteem it their special mission on earth to combat the interests and religion of the Mormons.

I desire to cite a few further reasons for thinking that our honorable Prosecuting Attorney for Utah really believes the 120,000 Mormons in this Territory to be disloyal.

1. According to the census returns for 1880, about 83,000 are native-born, the majority of whom trace their ancestry direct to the revolutionary fathers.

2. All Mormons who are old enough to believe anything are taught to believe, that our government was established with the approval and by the help of the Almighty, and that the Constitution of the United States is an instrument inspired of God, and as a charter of human liberty—

HAS NO EQUAL ON EARTH

3. Their patient endurance of the unequal provisions of the special enactment known as the Poland law, under which the same number of jurors are drawn from the 30,000 non-Mormons as are drawn from the 120,000 Mormons.

4. The Edmunds law, following the extra-judicial precedents established by the District and Supreme Courts of this Territory, authorizing the rejection of trial jurors for belief, and disfranchises hundreds of Mormons who never in their lives violated any law, either of the United States or of the Territory, but who, seeking redress in the courts of their country, are, therefore, "disloyal."

5. The honorable Prosecuting

Attorney for Utah, following the example of the courts, goes beyond the law—possibly in anticipation of future Congressional legislation, for he says they (his party) will have more by and by—rejects from

THE PRESENT GRAND JURY

all Mormons except two, whose belief seemed to be somewhat doubtful. Thus in the jury, twelve of whom can indict on *ex parte* testimony, the 120,000 Mormons of Utah find themselves represented by two only of their own number, while by the manipulation of a loyal prosecuting attorney, unbound by the restrictions of law, their non-Mormon friends furnish 12.

6. The 120,000 Mormons and the civilized world are informed through the columns of the *Inter-Ocean*, by the Hon. Philip T. Van Zile, prosecuting attorney, etc., that in empanelling this grand jury "to investigate polygamy cases" he could only find two out of all the Mormons summoned that would swear that they did not believe in polygamy. How does this comport with the oft-reiterated charge of perjury made against Mormons? Rather than deny their religious belief or any portion of it, these, while fully comprehending the danger that might arise from a packed jury, suffered themselves to be deprived, unlawfully, of their sacred right, and left the Hon. United States Prosecuting Attorney of Utah to select a jury of his own choice. The act that caused them to be denied the right to serve as jurors proves them most worthy of it. The present jury

MAY BE SOMEWHAT SURPRISED

when they learn, if they have not already done so, that they were impaneled "to investigate polygamy cases." Heretofore, even in Utah, grand juries have been impaneled to investigate all infractions and violations of the criminal laws, both of the United States and of the Territory. Is the honorable Prosecuting Attorney quite sure that our present grand jury ought not to do likewise? Or have the violations of other than the laws of 1862 and 1882, regarding polygamy, ceased to be crimes in Utah?

7. The polygamous Mormons, so far as known, have strictly observed the rules and orders of the honorable United States Commission, acting under the Edmunds law, and have neither sought to register nor vote; harlots and the avowed keepers of mistresses have done both.

8. The Mormons have sought earnestly and prayerfully to guard their liberties and protect their rights through the peaceful and legitimate channels of the courts, and while doing so, have endeavored "to love their enemies and pray for those who despitefully use them."

9. Without any manifestations of rebellion, they saw what the late lamented Garfield, in his inaugural address, pronounced an act of treason against the sovereign people, namely, the striking down of the sacred right of franchise. His Excellency, Governor Eli H. Murray, in violation of law and of his oath of office, struck down with one premeditated blow—

THE RIGHT OF SUFFRAGE IN UTAH—

and, by issuing a fraudulent certificate to a man who received 1,300 votes as against another who received 18,000, strangled the voice of that people, and destroyed popular representation in this Territory. It was an infamous act, condemned almost universally throughout the Union by republicans and democrats alike; and yet with profound sorrow, the injured beheld the Hon. Philip T. Van Zile standing upon a party platform wherein that act is declared to be a virtue and not a crime.

For these reasons the honorable gentleman still contends that no man can believe the Mormon doctrines and be loyal. Christians, heathens, and pagans alike can forgive those who injure them, but those whom they injure, never.

In the heat of passion, in the excitement of debate, men frequently say things they would blush to utter under other circumstances. But how a gentleman of Mr. Van Zile's position, ability, and reputation can write such unjust, cruel, and untruthful things, about a people who have never done him wrong, as appeared in the *Inter-Ocean* of October 19, is a marvel

to hundreds in Utah, with whom in the past he has not appeared ashamed to associate.

MR. VAN ZILE'S REPUTATION.
Through his gentlemanly conduct, though understood to be a partisan, Mr. Van Zile has won the esteem and confidence of many Mormons in Utah who believe that love for and loyalty to their country shines brighter when sanctified and glorified by deeds than when varnished with words only.

These and thousands of others have read with deep regret his expressed wish for further legislation with which to oppress his fellow-citizens, who are neither disloyal nor rebellious. Utah, like an unloved child, has endured many afflictions, and she may yet be sold, like Joseph was to the Egyptians, but in all the pangs she may yet have to endure she will never experience the anguish of bearing or fostering traitors.

Fetters may be forged and fastened upon her people; alone and single-handed she may bear the malice of the world; fret and gall under

THE FEARFUL CHARGE OF DISLOYALTY

until her love of country shall have

been tested like gold seven times, purified in fire, yet her sons, white-robed and beautiful, loving liberty as none can whose rights are not daily innovated, having learned by what they have suffered never to become oppressors, will come forth, and, under the stars and stripes—the God-given emblem of a free people—will prove their loyalty by maintaining inviolate the provisions of the Constitution, the sacred principles of which were, and still are, sanctified in the blood of our fathers. The Mormons will yet assist in extending it as a charter of human rights, broad enough for all, to every man, woman and child struggling for freedom throughout the world.

Under the baneful influence of prejudice, born in the dark days of the Spanish inquisition, the joyous laughter of innocence may be hushed, the wheels of commerce checked, the hum of industry silenced, and the homes of Mormons for a time despoiled; but, in the end, malice shall expend its force, fall short of its mark, and defeated hatred shall punish the hater.

MOSES THATCHER.

INDIAN THANKSGIVING.

A CHEROKEE CHIEF'S PROCLAMATION.

The following is the text of a Thanksgiving Proclamation by the principal chief of the Cherokee Indians:

To the Cherokee People.

It has long been a custom of the Great American Republic to dedicate one day of every year to the giving of thanks for Heaven's blessings. Elsewhere men enjoy similar holidays as an agreeable part of their religious duty. Here, in the New World, where the best of religions moves parallel but never in junction with the best of governments, the custom of annual thanksgiving is the way adopted by a free people to proclaim their only Sovereign, and to acknowledge their dependence upon Him—to realize and rejoice in their strength as a

reminder whence that strength comes, and the obligations it imposes.

It is some years since the Cherokees first adopted this significant custom of their white brothers. In a double view, they cannot esteem it too highly. Men will but mock the Deity by professing gratitude for blessings which they purposely make use of to do wrong. While, therefore, our thanks will pledge our Nation singly and collectively to be more just, true, charitable, and in all things conscientious, than ever before, the same result, from the same cause, upon the great people whom we have made our model in all things worthy, will be our guarantee for the future.

The surviving red men have cause for profound gratitude to the Great

Spirit for their prosperous and progressive condition in this territory. It is true their treaties provide that the country of each tribe shall revert to the United States when the tribe shall become extinct. But while thanksgiving days last, and are sincerely kept, we need not fear that a magnanimous people will see their government drag and thrust the remnant of our race into the abyss, in order to be able to return thanks for the blessing of the reversion.

With the above reference to the meaning of this noted American Festival, and in pursuance to the proclamation of the President of the United States, as well as in accordance with Sec. 8th, Art. 6, of the Cherokee Constitution, I, D. W. Bushyhead, Principal Chief of the Cherokee Nation, hereby designate and appoint Thursday, the 30th day of November, 1882, as

THANKSGIVING DAY

for the Cherokees also, in and during which time all are invited to thank the Great Spirit by means of such festivities and religious observances as may be found best adapted to the purpose by each family or neighborhood in this nation. Let us all rejoice, and in rejoicing remember, that we thus assume the obligations of those who may not thereafter plead ignorance for ill-doing; and, on the other hand, that the proper use of heaven's gifts to man will lift him from the position of servant only to that of companion and co-worker of the Divine Being in the carrying out of the benevolent objects of creation.

Given under my hand and the seal of the Cherokee Nation at Tahlequah, Indian Territory, this the sixteenth day of November, in the year of our Lord eighteen hundred and eighty-two.

[Seal.] D. W. BUSHYHEAD,
Principal Chief.

Conscience in many souls is like an English sovereign—it reigns, but does not govern. Its function is merely to give a formal assent to the bills passed by the passions.

Anything that makes the heart deeper, anything that makes the current of affection run fuller, anything that makes gratitude and love and honor and truth and faith stronger, makes the man stronger.

Very few men are permitted to be successful; very few men are permitted to be wise; very few men are permitted to be eloquent; very few men are qualified to be statesmen; very few men are good for anything eminent; and even those that are eminent are men of like passions with everybody else. Therefore, be not discouraged because it is your lot to be in humble circumstances—because your work is insignificant in the eyes of men—because you are called to labor in obscurity. The time is coming when all earthly distinctions will be of very little account.

Home is the place of the highest joys; religion should sanctify it. Home is the sphere of the deepest sorrows; the highest consolation of religion should assuage its griefs. Home is the place of the greatest intimacy of heart with heart; religion should sweeten it with the joy of confidence. Home discovers all faults; religion should bless it with abundance of charity. Home is the place for impressions, for instruction and culture; there should religion open her treasures of wisdom and pronounce her heavenly benediction.

"CAN'T BE HELPED."—This is a phrase often enough on the lips of feeble folk. As they miss chances and spoil undertakings, they console themselves with this pitiable formula. It serves their purpose. It suggests a sort of fate outside themselves, inevitable and irresistible, of which they are the victims. It clears them of responsibility, or it reconciles to blunders. A man is on the wrong tack when he constantly says, "It can't be helped." True, "there is no remedy for spilled milk," when it has been spilled; but there are a good many precautions that can be taken against the spilling. A strong man looks to these; a weak man spills the milk, and then, with a look and tone of commiseration, partly of himself, and partly of the wreck, he says, "It can't be helped."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 15, 1883.

A PREDICTION AND ITS FULFILLMENT.

[We surrender our editorial space this week to the following interesting article from the pen of Elder George C. Lambert, laboring in the London Conference]:

BREACHWOOD Green, Hertfordshire, from where I now write, was the scene of an episode connected with the early preaching of the Gospel in this region which I think worthy of record. About thirty-two years have passed since it occurred, but it is remembered and frequently talked of by the present inhabitants of the place, strangers as well as Saints.

The "Red Lion," one of the principal public houses of the village, which stands facing Oxford Road, was, at the time of which I write, kept by one Samuel Peters, a man of influence and property, who combined the business of baker and provision dealer with that of publican. His family consisted of a wife and six children.

Beneath the wide-spreading branches of a great ash tree which grows opposite the "Red Lion," stood a humble Elder of the Church of Jesus Christ of Latter-day Saints, declaring the principles of life and salvation, revealed anew in this dispensation. He was a stranger in the place, and had chosen this spot on the public highway in which to hold forth, as he could not obtain the use of a more comfortable or appropriate place. A goodly number of people had gathered about him, and were listening attentively to what he said.

Annoyed at the attention and respect paid by the assembly to a religion and a sect which he so heartily despised, the publican offered a man named Henry Thrussell, a low, drunken character, who was hanging about the tap-room, a quart of beer if he would go out and strike that "Mormon" preacher in the face. The lout, who was half drunk already, willingly accepted the offer and made his way across the street, being watched from the door by his patron and a few loungers about the tavern, who were eager to see the fun.

As Thrussell began elbowing his way through the crowd who had gathered about the speaker, some little resistance was offered to the intrusion, but by his bullying manner he soon forced an entrance. The speaker paused in his remarks on seeing him approach in such an aggressive style, and reaching out his hand to him, he said, "Well, my good man, what do you want?" Disarmed by the friendly greeting, the bully hesitated about replying, when the Elder continued: "Did some one send you here to disturb this meeting?" "Yes, sir!" the fellow answered, still hesitating about executing his errand.

"Was it the publican yonder?" asked the Elder, as he noticed the men at the tavern door watching the proceedings. Receiving an affirmative reply, he then continued: "I am sorry, very sorry, for his sake! You go and tell that man that judgment will soon overtake him. Though he is now prosperous, he shall soon come to want. Though his family is now healthy, sickness and death will soon come among them, and he will die in poverty, forsaken by his friends!"

The intended assailant turned upon his heel without accomplishing what he was sent for, and retraced his steps to the tavern, where the publican, who had heard the prediction of the servant of God, berated him for his cowardice.

Time passed on. That Elder no longer came to Breachwood Green to preach, for he had journeyed to the land of Zion, in search of a new home and probably thought little of the prediction uttered under the inspiration of the Spirit, and perhaps does not know to this day whether it was fulfilled or not. But if he forgot it, the people who heard it upon that occasion did not. Although many of them, perhaps, did not believe that it would ever come to pass, they have had time since to test by the rule laid down in Deuteronomy xviii, 22, whether the Elder spoke presumptuously or by authority from the Lord. The Lord told Moses, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

Soon after the prediction was uttered sickness came into the Peters family, and the wife and four of the children died. The husband became dissipated and neglected his business and squandered his property. Financial ruin soon followed and his friends deserted him. After dragging out a miserable existence for a few years, he finally died, forsaken and alone, in a little out-house.

The man Thrussell still lives, and was pointed out to me on the street. He occasionally, in his sober moments, refers to that event, and to the feeling he experienced when facing the Elder, and declares for the life of him he could not lift his hand to strike him. He also tells of the interest with which he watched for the fulfillment of the prediction, and testifies that every word came to pass.

That Elder's name was John P. Hayes, the same, I think, who now lives at Pleasant Grove, Utah, and he may be interested in learning that the memory of his words still lives in his former field of labor. A few of those who listened to his testimony have since embraced the Gospel, but the most of them are as prone to follow after fables as they ever were; and they still languidly hold to their hollow creeds, which differ as widely from the true Gospel as the light shed by a farthing "dip" does from the glorious effulgence of the noonday sun.

RELEASE AND APPOINTMENT.—Elder George C. Lambert is released from being Traveling Elder in the London Conference, and is appointed to labor in the Liverpool Office.

Even if work was the sole aim and end of life, it would be folly to neglect relaxation, for no labor can be efficiently and permanently carried on without it.

PERSECUTION.

[CONCLUDED FROM PAGE 30.]

The opinions of the fathers of the American republic upon the great and vital question of religious liberty are in the highest degree instructive, and gather continually renewed force from the lapse of time. Believing that they had laid the foundations of this government broad and deep upon the firm foundation of liberty of conscience, they have left on record numerous expressions of their faith in the principles which are embodied in the constitution. George Washington, in May, 1789, wrote the following on the occasion of an address presented to him at his entering upon the duties of the presidency, by some churches in Virginia:

"If I could have entertained the slightest apprehension, that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember, that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience."

Again, in a letter "to the religious society called Quakers," in October, 1789, Washington thus wrote:

"The liberty enjoyed by the people of these States, of worshiping Almighty God agreeably to their consciences, is not only among the choicest of their *blessings*, but also of their *rights*. While men perform their social duties faithfully, they do all that society or the state can with

propriety demand or expect; and remain responsible only to their Maker, for the religion, or modes of faith, which they may prefer or profess."

In January, 1793, Washington thus expressed himself in a letter to the members of the new church in Baltimore:

"We have abundant reason to rejoice, that, in this land, the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart. In this enlightened age, and in this land of equal liberty, it is our boast, that a man's religious tenets will not forfeit the protection of the laws, nor deprive him of the right of attaining and holding the highest offices that are known in the United States."

And in a letter to Lafayette, August 15, 1787, Washington wrote as follows:

"I am not less ardent in my wish, that you may succeed in your plan of toleration in religious matters. Being no bigot myself, I am disposed to indulge the professors of Christianity in the Church with that road to heaven, which to them shall seem the most direct, plainest, easiest, and least liable to exception."

Washington's sentiments upon the question of the character of this government were well expressed by him when he announced the treaty of peace to the army. "Happy," said he, "thrice happy shall they be pronounced hereafter who shall have contributed anything, who shall have performed even the meanest office in erecting this stupendous fabric, an empire, on the broad basis of independency, who shall have assisted in protecting the rights of human nature and establishing an asylum for the poor and oppressed of all nations and religions."

John Adams, our second president, in a letter to Secretary Livingston, October 8, 1782, wrote as follows:

"I am an enemy to every appear-

ance of restraint in a matter so delicate and sacred as the liberty of conscience."

He also expressed himself with great force upon the question of religious liberty in a letter to Thomas Jefferson, under date of May 16, 1822. He said:

"I do not like the late insurrection of the Jesuits. They have a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not have swarms of them here? In as many shapes and disguises as ever a king of the gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I have lately read Pascal's letter over again, and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. Our system, however, of religious liberty must afford them an asylum. But if they do not put the purity of our elections to a severe trial, it will be a wonder."

Thomas Jefferson, in his reply to a Baptist association in Connecticut, January 1, 1802, thus enforced the constitutional provision regarding religious freedom:

"I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties."

Upon this same same subject of religious liberty, Mr. Jefferson mentions with an evident feeling of satisfaction in his autobiography the part he took in passing the Virginia act establishing religious freedom in that State. He says:

"The bill for establishing religious freedom, the principle of which had,

to a certain degree, been enacted before, I had drawn in all the latitude of reason and right. It still met with opposition; but, with some mutilation in the preamble, it was finally passed; and a singular proposition proved that its protection of opinion was universal. Where the preamble declares that coercion is a departure from the plan of the holy author of our religion, an amendment was proposed, by inserting the words 'Jesus Christ,' so that it shall read, 'a departure from the plan of Jesus Christ, the holy author of our religion'; the insertion was rejected by a great majority, in proof that they meant to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mohammedan, the Hindoo and the infidel of every denomination."

No more strenuous opponent of coercion for the purpose of bringing about uniformity can be found than was Thomas Jefferson. He thus writes upon this topic:

"Millions of innocent men, women and children, since the introduction of Christianity, have been burnt, tortured, fined, imprisoned; yet we have not advanced one inch towards uniformity. What has been the effect of coercion? To make one half the world fools and the other half hypocrites. To support roguery and error all over the earth. Let us reflect that it is inhabited by a thousand millions of people. That these profess probably a thousand different systems of religion; that ours is but one of that thousand. That if there be but one right and ours that one, we should wish to see the nine hundred and ninety-nine wandering sects gathered into the fold of truth. But against such a majority we cannot effect this by force. Reason and persuasion are the only practicable instruments."

President Madison, the "father of the constitution," the soundness of whose judgment in all political and legal questions has been universally recognized, thus wrote to Edward Everett, March 19, 1823:

"The settled opinion here is, that religion is essentially distinct from civil government, and exempt from its cognizance; that if new sects arise with absurd opinions or overheated

imaginations, the proper remedies lie in time, forbearance, and example."

If these sentiments expressed by the founders of the government had been carried out, the passage of the Edmunds law would have been an impossibility, and all acts which have for their object the curtailment of human liberty in every form—especially religious liberty—would be thrown out of the federal legislature.

We know the common expression is: "The 'Mormons' are punished, not for their religion, but for breaking the law."

Let us examine how this plea has been made in other times. Louis XIV., of France, required all his subjects to go to mass; those who did not were punished. For what? "Not for their religion," said the king and his courtiers and officers, "but for disobeying the king's laws." Henry VIII., of England, made the denial of the doctrine of transubstantiation punishable by burning; but he and the instruments of his will did not think they were burning people for

religion; it was for the want of it and their violation of law. History is full of instances of this kind. Thousands have suffered upon the rack, at the stake, upon the scaffold, in dungeons, for their religion; but their persecutors denied this and have declared that it was because they violated law. Religious persecutors in past times, as those who seek the destruction of what they call "Mormonism" do now, passed laws which they knew men and women could not in their conscience obey. These laws became traps; for when people obeyed their conscience, their opponents claimed them as victims of the law and subjected them to the most horrible tortures and to the most frightful and ignominious deaths, yet they declared that in all these things they were sustained by law. In our case history repeats itself, and its study is most instructive. We hope our readers will ponder upon these things and seek to profit by the lessons which are taught.
—*Juvenile Instructor.*

THE ECHO CANYON WAR.

(From the Salt Lake "Contributor.")

A few days after Captain Van Vliet started on his return to the army, Governor Young issued the following:

PROCLAMATION BY THE GOVERNOR.

Citizens of Utah:

We are invaded by a hostile force who are evidently assailing us to accomplish our overthrow and destruction.

For the last twenty-five years we have trusted officials of the Government, from Constables and Justices, to Judges, Governors and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the government for their safety, and our families driven from their homes to find that shelter

in the barren wilderness and that protection among hostile savages, which were denied them in the boasted abodes of Christianity and civilization.

The Constitution of our common country, guarantees unto us all that we do now or have ever claimed.

If the Constitutional rights which pertain unto us as American citizens were extended to Utah, according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask, all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege, no opportunity of defending ourselves from the false, foul and unjust aspersions against us before the

nation. The government has not condescended to cause an investigating committee or other persons to be sent to inquire into and ascertain the truth, as is customary in such cases.

We know those aspersions to be false, but that avails us nothing. We are condemned unheard and forced to an issue with an armed, mercenary mob, which has been sent against us at the instigation of anonymous letter writers ashamed to father the base, slanderous falsehoods which they have given to the public; of corrupt officials who have brought false accusation against us to screen themselves in their own infamy; and of hireling priests and howling editors who prostitute the truth for filthy lucre's sake.

The issue which has been thus forced upon us compels us to resort to the great first law of self-preservation and stand in our own defence, a right guaranteed unto us by the genius of the institutions of our country, and upon which the government is based.

Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain, without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those fetters forging around, which are calculated to enslave and bring us in subjection to an unlawful military despotism such as can only emanate (in a country of constitutional law) from usurpation, tyranny and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States in the Territory of Utah,

1st—Forbid all armed forces, of every description, from coming into this Territory under any pretense whatever.

2d—That all the forces in said Territory hold themselves in readiness to march, at a moment's notice, to repel any and all such invasion.

3d—Martial law is hereby declared to exist in this Territory, from and after the publication of this Proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit

from the proper officer.

Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A.D., eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

[L. S.]

BRIGHAM YOUNG.

In preparing this celebrated document the Governor was asked if he realized that the act would be construed by his enemies as treasonable. He replied that he supposed so, but signified that the liberties of a loyal people were worth more than fair fame in the eyes of an administration, so blind and weak as to be goaded on to such acts of folly and wickedness, by the ignorant clamoring of an excited populace. He plainly indicated that defensive action was necessary, not only to preserve the homes and liberties of our people, but to prevent the approaching forces from committing deeds of horrible injustice and cruelty. He expected that a fair investigation and settlement of difficulties would follow the campaign, knowing that it should have preceded it, and proposed, while the excitement of relentless intolerance animated the power raised against us, to hold its hand until its head got cool. This was the object and proved to be the effect of Governor Young's proclamation of martial law.

The Nauvoo Legion (the territorial militia), consisted at this time of all able bodied men between the ages of eighteen and forty-five, and was organized into military districts. The general officers of the Legion detailed for the campaign were; Daniel H. Wells, Lieut. General, commanding; Generals Geo. D. Grant, Wm. H. Kimball, James Ferguson, H. B. Clawson; Colonels R. T. Burton, N. V. Jones, Jas. Cummings, C. W. West, Thos. Callister, John Sharp, W. R. Pace, Lot Smith, Warren Snow, Jos. A. Young, A. P. Rockwood; J. L. Dunyon, Surgeon; Majors, H. W. Lawrence, J. M. Barlow, Israel Irvine, R. J. Golding, J. R. Winder, J. D. T. McAllister. Besides these officers, scouts and rangers were detailed to perform special duties. Among these

were O. P. Rockwell, Ephraim Hanks and many others. The nature of the campaign was such that individuals were selected for certain service without regard to their official station; thus officers of the highest rank were found performing the duties of company captains, or sharing the labors of men of the line. A distinguishing feature of this military organization, was the uniform cordiality between

officers and men. Anything in the shape of dress parade demeanor on the part of petty officers was promptly frowned down by their superiors, and very soon after entering upon active service, everything in the nature of invidious distinctions disappeared. Discipline was preserved more by the good sense and good feeling of the men than by the rigid enforcement of military law.

—O— UTAH NEWS.

The roof of the Territorial Insane Asylum, at Provo, is being put on.

The remainder of the outside scaffolding of the Logan Temple, was taken down on the 18th ult.

Brother L. John Nuttall, who has been very ill for some time, is able to be up and about once more.

A public library has been established at Lehi. It will be conducted under the auspices of the Y. M. M. I. A.

President A. M. Cannon, of the Salt Lake Stake of Zion, has been ill with an affection of the lungs, but is improving.

Sister S. M. Kimball held a gathering of orphans in the 15th Ward, Salt Lake City, on Christmas day, where the hearts of the little unfortunates were gladdened with good cheer.

A huge ox, weighing 2,500 lbs., fatted for the Christmas market, was exhibited on the streets of Salt Lake City several weeks ago, by the owner, Mr. David W. Leaker, of the 11th Ward.

Apostle Albert Carrington and Elder Stephen Tucker, both recently returned from missions to Europe, addressed the congregation at the Salt Lake Tabernacle on the 17th of December.

Brother Job Smith, of Brigham City, is the inventor of an ingenious contrivance in the shape of a floating water motor, to be used in raising water from rivers and streams for irrigating purposes.

Elder Royal B. Young has been appointed to temporarily succeed Elder George C. Lambert in the Y. M. M. I. A. Superintendency of the Salt Lake Stake, during the absence of the latter in Great Britain.

The Bear Lake *Democrat*, which suspended publication some time ago, has resumed, Brother James H. Hart having assumed the editorial chair, succeeding Brother George Osmond, who has turned his attention to other business.

The sad news of the death of sister Artemisia Snow, wife of Apostle Erastus Snow, at St. George, is announced in the *Deseret News* of the 21st ult. She was a most exemplary woman, and died as she had lived, firm and faithful to the cause of Christ.

We regret to learn of the death, on the 10th of December, at Ogden City, of Alfred Cross, son of brother George Cross, of Mount Pleasant, London. The young man bore an excellent character and died faithful to the Gospel. We sympathize with the bereaved household.

It now turns out that the "Irish" potato is in reality a native of America. Or at least that they are indigenous to the soil of the latter country. The

discovery of native tubers among the mountains of Mexico and Arizona, at a height of 10,000 feet above the sea level, by Professor John G. Leinmon, has sprung the question as to the potato's origin.

The Unity Club is the name of a new organization composed of ladies, the object of which is to operate in the interests of the Deseret Hospital. The idea was originated by Mrs. Priscilla Jennings, as the result of observations made by her during her recent sojourn in Europe. The officers are as follows: Mrs. M. G. Clawson, President; Mrs. Clara J. Young, Vice-president; Mrs. Emma R. Riggs, Secretary, and Mrs. Annie W. Cannon, Treasurer; all of Salt Lake City.

Senator Edmunds, the author of the celebrated Bill which will forever brand his name with infamy, has introduced another anti-"Mormon" measure into Congress which provides that the first or lawful wife of a polygamist shall be a competent witness against him, that personal service of a subpoena shall not be necessary before the issuing of an attachment to compel the attendance of the person named in the unserved subpoena, and that no statute of limitations shall be pleaded against a prosecution for bigamy or polygamy. The New York *World* denounces the proposed piece of legislation as scandalous, tyrannical and unconstitutional, and says, "if this bill should pass every defense of personal liberty which has been won by Englishmen and Americans from Runnymede to Yorktown would be taken away from the Mormons of Utah; and the Mormons of Utah would deserve the contempt of mankind if they did not fight rather than submit to the tyranny to which Senator Edmunds proposes to subject them."

The warm days in spring bring forth passion-flowers and forget-me-nots. It is only after midsummer, when the days grow shorter and hotter, that fruit begins to appear.

To think clearly and well is the first step to knowing anything, and, until that has been taken, all others are useless. Equally in the work we perform, in the business we manage, in the various duties of domestic, social, and political life, and in the knowledge we gain or the opinions we hold, is the art of thinking well essential.

Pleasure is one of the great blessings of human life, (both for its own sake and for its indirect influence on character; it therefore demands not contempt or indifference, but thankful recognition. It is not pleasure, but something evil that may sometimes be associated with it, that needs weeding out from our lives; and, if sociality had no other claim than the simple and innocent happiness it creates, it would still deserve a high place in our regard.

HAPPINESS.—Selfishness and happiness cannot flourish on the same stem. He who cares only for himself never finds what he seeks; he grows narrow, stunted, and mean, and becomes at length incapable of any but the meanest enjoyment. It is as if he were surrounded by flowing streams, and, though athirst, has not the power to drink of them. It is only the man of generous impulses who can know what real happiness is; but to develop those impulses in the right direction and make them truly valuable to mankind thoughtful intelligence and wise discretion are indispensable.

CHILDREN.—Children commence life, not indeed as sheets of blank paper on which we may write at will, but with every variety of temper and inclination for good and for evil bequeathed to them by those who gave them birth. The education which fails to recognize this is radically defective. The external forces employed to train a child are successful only as they are adapted to draw out, to guide, or to restrain the internal impulses. Unless we discover what these impulses are and are likely to become, unless we take pains to acquaint ourselves with their origin, their nature, and their probable results, we are not fit to take part in the guidance of a youthful mind. Most of the failures of educators proceed from ignoring these facts.